1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

882 602 554 166 865 done, called to Gwiyap to come back, and promised not to eat any more. Gwiyap refused either to return or to answer and avoided Mar for the rest of the day. He spoke insultingly of Mar when I questioned him about the event.

882 593 602 865 An adolescent boy continues to behave toward his parents and his *paternal uncles* and *aunts* as he did in childhood. He obeys their commands, lies to them when they accuse him of wrongdoing, and is secretive in doing things that he expects them to punish. If he is aggressive toward them, it usually takes the form of disobedience or grumbling. Occasionally he may talk back to them and sometimes even attack them. Informants reported the case of an adolescent boy who had speared and killed his father a few years before my arrival. He had fled after he had committed this crime and was still living in a neighboring tribe.[28]

882 835 602 578 152 The *sisters* of an adolescent boy constitute a sexual temptation to him, since they are the most available sexually mature, unmarried women in the tribe and live in the same hamlet. If he philanders with them, he does so in the face of negative sanctions and of fear of punishment from their *brothers* if he is caught. Even if he dare not have sex relations with them, they nevertheless may evoke in him the desire to do so, and thus produce emotional conflict. To avoid their presence might be the adaptive response under the circumstances, but the necessities of common living and the economic coöperation between *brother* and *sister* militate against this solution. The alternative response of aggression to the frustration which they produce would be dangerous to in-group solidarity and has, furthermore, been strongly punished during childhood. Kwoma culture provides the boy with a solution to this dilemma in the form of a socially permitted joking relationship. This consists of license to exchange insults of a sexual character, mostly mutual accusations of breaking sexual taboos, particularly those of incest.

• [682] [28] No drastic sanctions are imposed against patricide since the father has no relatives closer than his son to avenge him. Such an act is considered "unnatural," however, and the murderer is shunned. This was probably the reason for the person cited above leaving the tribe.

231 Kwiye came in, looked at the dog, said nothing, and left. Mar told me
682 that the dog had died because someone had tried to poison both Mar and Marok by putting poison in their food. Mar and Marok had been too strong to die from it, and the dog had died instead. He had died suddenly just [766] after eating some sago gruel and fish. A Wanyi was suspected. The dog had [262] been a special pet, so he would be put in a net bag and hung in a tree. If Marok's mother's brother was present, it would be sold to him for food.
231 [Dogs were created before men. They are older brothers of men.]

224 March 26, 1937. Sowinambi was out pig shooting with a dog. He threw
[231] a spear at a large tusker. The spear broke; the pig turned on him and caught him by the hand. Yat was nearby and came up and speared it, killing it, but sowinambi's hand was pretty well torn up.

583 Waf and Hay and Awambaka went to Uranbaj to make payment on Hay's wife to be.

578 April 2, 1937. War and Waf and various wives were shouting back and forth
421 tonight. It turned out that War was cross at Gwiyap because he had been cutting [602] sago on a certain plot that belongs to his mem (mother's brother). It is also War's mem and he says he has prior rights since he is the older brother and wants reparation. Gwiyap says that he will pay the reparation but that he had a perfect right to the sago since his mem told him he could cut it. He has decided that what he will do is to pay War but tell him that he thereby acquits himself of obligation to pay mem at hant sugwiye. He is afraid that if he does not pay War, War will make poison against him (and he is a dangerous poisoner). He thinks he will wait until War presses the point further. He wants to borrow a mark from me which he considers to be enough.